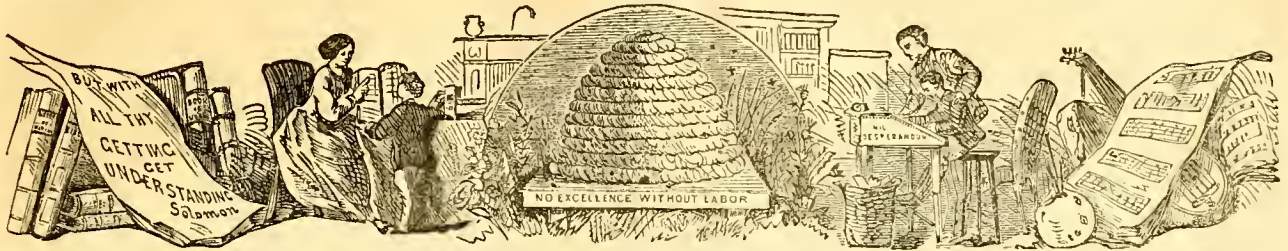


Holiness to the Lord!

The Juvenile Instructor



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DURRENSTEIN.

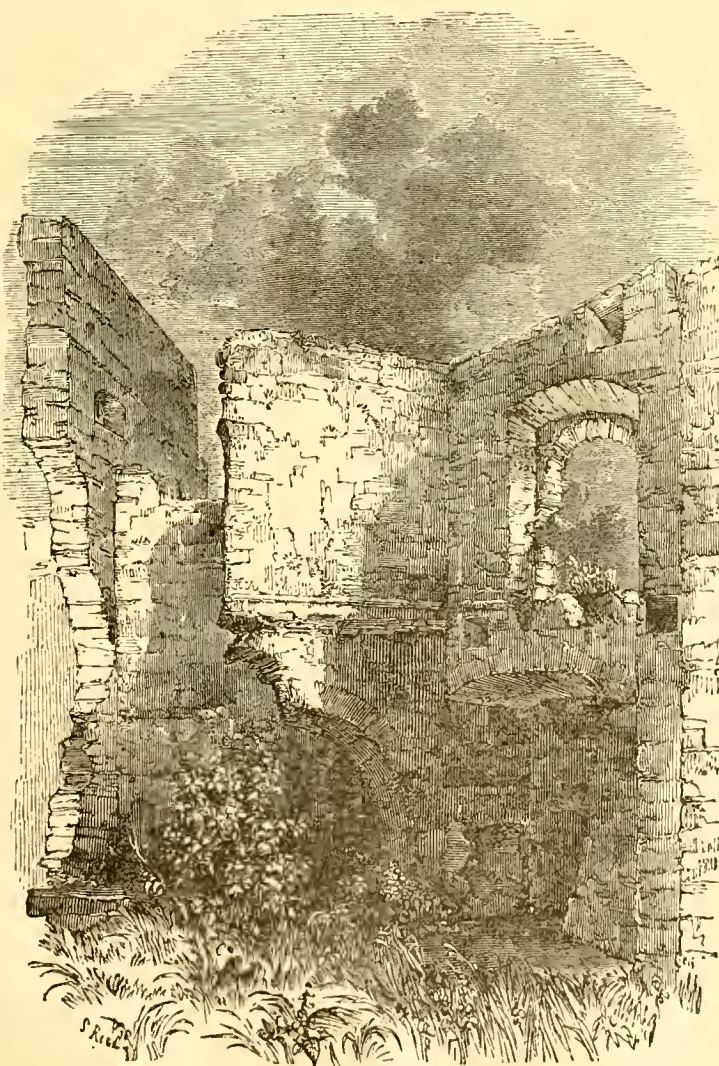
IF any of you young folks who read this ever have an opportunity of traveling over the continent of Europe, and it is very likely you will, as missionaries, if no other way, you will see in various portions of it, old castles and strongholds, many of them in ruins, which, in their general outlines, resemble Durrenstein, represented in the accompanying engraving. In England, Scotland, Wales, Germany, France and Austria there are very many of these castles, for in all those countries, and in fact in every country of Europe what is called the feudal system once flourished, and wherever this has been the case these castles are numerous.

It may perhaps be as well to give you a few words to explain what the feudal system was. In former times the people living in the European nations were divided into separate clans or tribes, each one acknowledging its own chief or head, something after the fashion of the American Indians now. Most of you, have no doubt read of the Saxon Heptarchy—the foundation of the present powerful kingdom of Great Britain—it was nothing more than a number of petty tribes of Saxons, who, settled in different parts of the island, were governed by their several leaders or chiefs—freebooters who had led them from their native land to England. The whole of England is not so large as Utah Territory, so you can easily think that,

when separated into seven or eight kingdoms, each one would be very small. It was a good deal the same in other countries as well as in England—most of them were parcelled off into

districts, over which some lord, baron, freebooter or robber, by the aid of his followers, maintained a rude kind of sovereignty or authority. In such a condition of society, each of these petty chiefs or rulers found it necessary to build himself a castle or stronghold, to shelter and defend himself and followers from the attacks of rival chieftains. In process of time some one or more of these petty chiefs would overcome one after another of the chiefs around, until finally all would be brought into subjection to one, and he, under the name of king, would allow these conquered chiefs to retain a certain amount of lordship or authority within the domains they formerly called their own, on condition that when their acknowledged head or king should be engaged in war, they should make common cause with him, and at the same time furnish and support so many fighting men, who should constitute the king's army. This was the foundation of the feudal system, and under it such places as Durrenstein were necessary and numerous. They were generally built on some point very difficult of access,

and were surrounded with battlements or ramparts, in which holes were bored, so that in case of siege, those within the walls



might be able to resist, and yet be screened from, the attacks of their assailants.

But now for something about Durrenstein. It has no doubt withstood many a siege, and been the theatre of many a hard fought encounter; but one circumstance, more than all others in its history, has helped to make it noted, and that was the imprisonment within its walls of the English king, Richard the First, nicknamed Richard of the lion heart, who lived and died in the 12th century.

In Richard's day, those foolish and cruel expeditions, called the Crusades, were at their height; and Richard, being a warrior by nature, led an army to the Holy Land, the rulers of France and Austria joining in the expedition. On their way to the Holy Land the sovereigns quarrelled a good deal, for each was high spirited and ambitious, and jealous of the other. When they reached the battle ground, the standard of Austria was planted on the walls of St. Jean d'Acre and, by order of Richard, was thrown therefrom into a ditch. This gave great offence to the Austrian, whom Richard subsequently lifted his foot and kicked, which caused mortal hatred between them.

To make you understand more fully what has yet to come about Richard's imprisonment in Durrenstein, we must inform you that, some time after his departure from England, his brother John, surnamed Lackland, one of the meanest and most unworthy men that ever owned the title of prince or exercised kingly authority, succeeded, by means of a letter signed with a forged signature of Richard, in gaining possession of the throne, and one of the great objects for which he afterwards labored was to prevent Richard regaining possession of it.

We will now return to Cœur de Lion, whom we left in Palestine fighting the Turks and quarrelling with the Austrian. The divisions among the Christians prevented their arms being as successful as they might have been, and the Frenchman returned before the close of the campaign. Richard of England finally concluded a truce with the Sultan Saladin, and also prepared to return home. Traveling nearly seven hundred years ago was a very different thing from what it is now. It was neither so direct, quick nor safe; and Richard, on his way to England, had to pass through the dominions of the Austrian whose person he had kicked, and whose standard he had thrown into the dust. Here was a chance for revenge that human nature could not withstand, and though the English king traveled disguised, so as to appear like an ordinary person, his movements were closely watched. Aware of his danger, when he reached Vienna he kept concealed, but was finally discovered by the indiscretion of his servant, who was seen one day carrying his master's gloves, beautiful and expensive gloves being worn in those days only by persons of high degree.

Richard was arrested, and placed in safe keeping in the Castle of Durrenstein, and lay there eighteen months before it was known in England what had become of him; and had he not been discovered by accident, it is likely enough that he would have spent all his days and died in an Austrian prison, for his brother John, the usurper, reigning in his stead in England, would never have troubled himself to find his brother, and in fact when it became known that Richard was a prisoner in Austria, it is asserted by historians that this miserable fellow did all he could to prevent his release.

The story told of Richard's discovery is too beautiful and romantic, perhaps to be true, but still it is worth telling. In those early times musicians, called minstrels and troubadours, were great favorites at the courts of kings. Richard had his favorite minstrel, and his name was Blondel, and between the king and the minstrel there seems to have been very strong affection; and when Richard was imprisoned, none knowing where save those who captured him, it is said that the grief of the minstrel was inconsolable. He at length hit upon a plan to discover the whereabouts of his master, and that was

to travel through every country in Europe and, before every castle and prison, to sing Richard's favorite song, accompanying himself on his instrument, his belief being that if the king heard him, he would sing a verse in response. The traditions of those times say that the minstrel carried out this plan, and never ceased until, he heard at Durrenstein what he had long and anxiously listened for—the voice of his beloved master singing in answer to his own.

True or false the story is a beautiful one, and it is certainly true that Richard's imprisonment at last became known, and that the Austrian ruler refused to liberate him unless a ransom of a hundred thousand pounds were paid to him. This was considered a very large sum then, being worth about five times that amount now, so you see it would be about equal to twenty-five hundred thousand dollars, and that is an enormous sum. Finally the money was raised in England, and paid to the Austrian prince, and Richard Cœur de Lion was liberated, and as speedily as possible made his way to England.

Durrenstein is now, as you see, in ruins, but as long as one stone of the old building remains standing upon another, so long will the treacherous incarceration of the bold and chivalrous Richard give it an interest which it never would have otherwise possessed.

HISTORY OF THE CHURCH.

(Continued.)

THE news of the dedication of the Temple was most gratifying to the authorities of the Church and to all the faithful Saints. They rejoiced in the fact that to the extent of their ability they had striven to build the Lord's House as He had commanded, and in knowing that their diligence in performing the labor had been pleasing to Him and that He had accepted the House. Whatever now might be the future fate of the Temple, they had done their duty, and they were released, by the cruel and outrageous acts of the wicked in driving them from it, from further care and responsibility concerning it. While any of the Saints were permitted to remain, they watched over it; but after all the faithful had been driven from Nauvoo, the Temple was discovered one day to be on fire. Some base creature had set fire to it, and it was burned down. His motives for this act were most wicked, and his condemnation will be very great, yet it would have been a painful reflection, had it stood unharmed, to know that its hallowed interior was polluted by the presence of a people who had slain the Lord's anointed, the Prophet and Patriarch of His Church—Joseph and Hyrum Smith—and had driven forth His servants and Saints into the wilderness.

On the 29th of June the ferryboat, which was built on the bank of the Missouri River for the purpose of crossing, was launched, and on the next day President Young and several of the Apostles moved down to the river for the purpose of crossing. On this 29th of June, 1846, also, another event occurred worthy of note—Elder Ezra T. Benson was elected by the Apostles to be an Apostle in the stead of John E. Page, who had fallen into darkness and been cut off from the Church.

President Young was still very anxious to have a company go ahead that season to secure a location for the Saints in the mountains. He proposed the organization of such a company to the camp, and that it be composed of men only, the families to follow on afterwards. Many expressed their willingness to go and leave their families. He told the Saints that everything that men and hell could invent would be hatched up to prevent the camp from making any progress. He was strongly moved

upon to speak plainly to them upon the subject. He said, that if the Church should be blown to the four winds and never gathered again, he wished them to remember that he had told them how, when and where to gather, and that if they did not so gather, to remember and bear him witness in the day of judgment.

There were good reasons for his anxiety on this subject at this time, though they were unknown to him. Even while he was thus addressing the camp, a scheme which had been arranged was then being carried out, that would have the effect to prevent the journey to the mountains that season of such a company as he proposed. Like numberless other schemes, however, which had been arranged for the embarrassment and injury of the Saints, this was overruled for their good. We refer to the orders from the Government for the raising of a battalion of five hundred men, known in history as the "Mormon Battalion." On the 26th of June, Captain James Allen of the U. S. army arrived at Mount Pisgah, had an interview with the leading men of that place and presented them with the following:

"CIRCULAR TO THE MORMONS."

"I have come among you instructed by Col. S. W. Kearney of the U. S. army, now commanding the army of the West, to visit the Mormon camp and to accept the services, for twelve months, of four or five companies of the Mormon men who may be willing to serve their country for that period in our present war with Mexico. This force to unite with the army of the West at Santa Fe and be marched thence to California, where they will be discharged.

"They will receive pay and rations and other allowances such as other volunteers, or regular soldiers receive, from the day they shall be mustered into the service, and will be entitled to all the comforts and benefits of regular soldiers of the army, and when discharged as contemplated, at California, they will be given, gratis, their arms and accoutrements, with which they will be fully equipped at Fort Leavenworth. Thus is offered to the Mormon people now, this year, an opportunity of sending a portion of their young and intelligent men to the ultimate destination of their whole people, and entirely at the expense of the United States, and this advance party can thus pave the way, and look out the land, for their brethren to come after them.

"The pay of a private volunteer is seven dollars per month, and the allowance for clothing is the cost price of clothing of a regular soldier.

"Those of the Mormons who are desirous of serving their country, on the conditions here enumerated, are requested to meet me without delay at their principal camp, at the Council Bluffs, whither I am now going to consult with their principal men, and to receive and organize the force contemplated to be raised.

"I will receive all healthy, able men of from eighteen to forty-five years of age.

"J. ALLEN, Capt. 1st Dragoons.

"Camp of the Mormons, at Mt. Pisgah,
130 miles east of Council Bluffs.
June 26th, 1846,

"Note:—I hope to complete the organization of this battalion within six days after reaching Council Bluffs, or within nine days from this time."

After due deliberation they advised him to visit the authorities of the Church at Council Bluffs, and gave him a letter of introduction to Elder Wm. Clayton, the clerk of the camp. He reached Council Bluffs on the 30th, and immediately placed himself in communication with President Young and his brethren. On the first of July he met with them, and presented to them, for perusal, the following instructions from his commanding officer:

"HEAD QUARTERS, ARMY OF THE WEST,

FORT LEAVENWORTH, June 19, 1846.

"Sir:—It is understood that there is a large body of Mormons, who are desirous of emigrating to California for the purpose of settling in that country, and I have therefore to direct that you will proceed to their camps, and endeavor to raise from amongst them four or five companies of volunteers to join me in my expedition to that country; each company to consist of any number between seventy-three and one hundred and nine—the officers of the companies will be a captain, first lieutenant and second lieutenant, who will be elected by the privates and subject to your approval, and the captains then to appoint the non-commissioned officers, also subject to your approval—the companies, upon being thus organized, will be mustered by you into the service of the U. S., and from that day will commence to receive the pay, rations, and other allowances given to other infantry volunteers, each according to his rank. You will upon mustering into service the fourth company be considered as having the rank, pay and emoluments of a lieutenant colonel of infantry, and are authorized to appoint an adjutant, sergeant major and quarter master sergeant for the battalion.

"The companies after being organized will be marched to this post, where they will be armed and prepared for the field, after which they will, under your command, follow on my trail in the direction of Santa Fe, and where you will receive further orders from me.

"You will upon organizing the companies, require provisions, wagons, horses, mules, etc.; you must purchase everything which is necessary and give the necessary drafts upon the quarter master and commissary departments at this post, which drafts will be paid upon presentation.

"You will have the Mormons distinctly to understand, that I wish to take them as volunteers for twelve months, that they will be marched to California, receiving pay and allowances during the above time, and at its expiration they will be discharged, and allowed to retain, as their private property, the guns and accoutrements to be furnished to them at this post.

"Each company will be allowed four women as laundresses, who will travel with the company, receiving rations, and the other allowances given to the laundresses of our army.

"With the foregoing conditions, which are hereby pledged to the Mormons and which will be faithfully kept by me and other officers in behalf of the Government of the United States, I cannot doubt but that you will in a few days, be able to raise five hundred young and efficient men for this expedition.

"Very respectfully, your obedient servant,

"S. W. KEARNEY, Col. of 1st Dragoons.

"Captain JAMES ALLEN,
1st Reg. Dragoons, Fort Leavenworth."
(To be Continued.)

TRUE.—There is not a girl on earth, whether the daughter of prince or pauper, who, if made a perfect mistress of all household duties, and were thrown into a community wholly unknown, would not rise from one station to another and eventually become mistress of her own mansion, whilst multitudes of young women, placed in positions of ease, elegance and affluence, but being unfitted to fill them, will as certainly descend from one round of the ladder to the other, until at the close of life, they are found where the really competent started from. Mothers of America, if you wish to rid your own and your children's households of destroying locusts which infest your houses and eat up your substance, take a pride in educating your daughters to be perfect mistresses of every home duty; then, if you leave them without a dollar, be assured they will never lack a warm garment, a bounteous meal, or a cosy roof, nor fail of the respect of any one who knows them.

The Juvenile Instructor.

GEORGE Q. CANNON - - EDITOR.

SATURDAY, SEPTEMBER 14, 1872.

EDITORIAL THOUGHTS.

THE result of men's actions, we are informed, in latter-day revelation, will be ordered and overruled by the Creator. In ancient revelation—in the Bible—we are told that "The love of money is the root of all evil," at least this is the reading the translators have given. It would perhaps be more correct to say that, to give the heart wholly to the love of money is productive of evil only to him who is guilty of such folly. It is undeniable that every passion of the human heart is implanted with a design to promote only the happiness of its possessor; but with every one, as with avarice or covetousness, its inordinate exercise, or abuse, is productive only of misery and evil.

In penning the quotation near the head of this article, its writer was unquestionably inspired by the Spirit of Truth, for avarice is one of the master passions of the human heart, and they who are solely under its domination are among the most hateful and despicable specimens of the human race. But our design in writing this is to show how, even, the exercise of this passion can be overruled by Divine Providence for the general good of His creatures.

The people of our age and times are characterized by their colonizing spirit and tendency—a very natural result of the social system which prevails in the old settled countries of the civilized world. There the laboring classes are overcrowded, labor being so poorly paid for that thousands can scarcely manage to live, no matter how hard they toil. Under such circumstances it is no wonder that there is a very general desire amongst these classes to emigrate, and to found colonies in new countries, where population is thin, labor better paid for, and the comforts of life more easily procured. This is the great cause of so many of the people of Europe leaving their native lands and flocking to Australia, Canada, New Zealand, and above all to the United States. This colonizing spirit is a benefit to the entire world; it is the parent of civilization, and colonizers—pioneers in the settlement of new countries—deserve well of their race, for they not only relieve the overworked, overtaxed millions of the countries they leave, but they vastly enlarge the sphere of civilization and progress. But we wish to direct your attention to some events which have transpired in our own times, in connection with colonization, which prove that the exercise of avarice can be overruled and made to promote the general good.

You, probably, all know that only a few years ago what is called the Great West of the territory of the United States, was marked on the maps of the country as the "Great Desert." It was a land known to be the home only of wild beasts and wild men, and the few who, at various times, made half-hearted efforts to explore it, were regarded as the bravest of the brave. It is true that the Latter-day Saints, after they had been driven by their enemies from their homes and possessions in the several States in which they first settled, sought and found a retreat, and made themselves homes, in the heart of the Rocky Mountains. But they did this under the guidance of the inspiration

of Heaven, an incentive which no others possessed; and but few knew and fewer cared what had become of the Latter-day Saints, and had it not been for an event which occurred after their settlement here, it is very likely that most of the territory between the Missouri and the Pacific would have been unsettled to-day.

You are aware that, in the year 1849, a surprising discovery was made by a few persons in California—members of the Mormon Battalion, when on their way homeward from Mexico, and soon it was noised throughout the world that the El Dorado of the Spanish buccaneers had been found, and that gold in any quantity could be had in California, by those who would take the trouble to pick it up. The rumor spread like wildfire, and under the influence of avarice, thus suddenly and irresistibly awakened, forgotten were the terrors of the Great Western Desert, and thousands, inspired by the desire to acquire sudden wealth, rushed, pell-mell, to the gold diggings. The hopes of some were realized, but, like investing in a lottery scheme, the majority drew blanks, very many losing their all, their lives included, in the mad rush for gold.

This was as gigantic a manifestation of the greed of gain, so natural to the human heart, as ever was seen, perhaps, in the world since its creation; but bad as it exposed the weakness of human nature, one grand result was immeasurably hastened by it, and that was the development of the whole of this western country, and that which, a little over twenty years ago, was a vast desert is now inhabited by hundreds of thousands of civilized men and women, and the wealth and territory of the nation have been almost incalculably increased thereby. Who can say, in view of these facts, that the wholesale development of one of the fiercest and lowest passions of human nature has not in this case, been overruled and made productive of good to the whole civilized world?

In Australia similar results have been produced by a similar agency. That island, if it may be so called, is about as large as the European continent, and until a few years ago, nearly all that was known of it by white people was that it contained barren plains of almost limitless extent, the dangers of which none cared to face; but the discovery of very rich gold mines there, made after the discovery in California, robbed its plains and deserts of many of their real or imaginary terrors, and collected together thousands in the hungry search for wealth; and there, as in California, this thirst for riches hastened the opening up of the country, and the spread of civilization and its attendant refinement and comforts.

One instance more, where the same results are being produced by the same agency, and we shall close. You all know that for ages Africa has been regarded as the grave of the white man, and as the natural home of savage men and beasts. Very few have ever had the daring to penetrate its interior to any extent, and most of those who have attempted to do so have fallen a prey to wild beasts, cannibals, or the climate; and to-day the interior of that vast continent is almost as little known as it was a thousand years ago. But the time seems to have arrived when the darkness which has enveloped it so long begins to be dispelled, and here, too, as in the two cases already named, the passion of avarice is the lever which Providence is using to effect this object.

A year or two since, reports got wind that somewhere in the interior of South Africa rich discoveries of diamonds had been made; and forthwith thousands of white people, regardless of peril and hardships, flocked thither, and there is some prospect that what scores of years of arduous missionary labors had failed to accomplish, will now be brought about and that continent be opened up to civilization and progress.

Who shall say, then, although the love of money is so much condemned, that the development of covetousness can not be overruled for good? But do not, on this account, encourage the growth of this passion in your own natures, for if you do you will be despised by all good people.

THE BIG TREES OF CALIFORNIA.

AMONG the many natural wonders of which the American continent can boast, the big trees of California are very notable. The mightiest oaks of Great Britain, the tallest pines of Norway, the loftiest palms of the tropics, and in fact, so far as known, the largest trees in every other part of the world are mere dwarfs and sink into insignificance when compared with the big trees of the Mammoth Grove, in Calaveras county, California, which are of such enormous growth that unless vouched for by numbers of credible witnesses who have seen them, none would believe they are as large as they are said to be.

These wonderful trees have not been discovered many years, for most of you know, perhaps, that before the excitement caused by the discovery of gold in 1849, California was almost an unknown land. Before that time it had but few inhabitants, most of whom led a pastoral life—tending their flocks, herds and vineyards, the climate being so rich and the soil so fertile that it enabled them to lead easy, idle lives. Such people, you can readily understand, would not be likely to take the trouble to explore the country much.

But it was very different when the stirring, energetic Americans of the Anglo-Saxon race made their appearance, as thousands of them very soon did after the discovery of gold by some of the members of the Mormon battalion in 1849. Men of this race are a good deal like the Jews, so far as their wandering or rambling propensities are concerned. Go wherever you may, into any country under the sun, and you will be about



sure to find Jews, English and Americans there; and they are not satisfied until they have ransacked almost every nook and corner, and know all that is to be known. This was the case in California—the world learned far more about that State in six months after their arrival, than it had learned in all the years the State had been occupied before then by the Spaniards and Mexicans.

The big trees were not found until the year 1852, and then the discovery was due to an accident, being made under the following circumstances:

A company had been formed to dig a large water ditch, and one man was sent off to hunt game, so that the men working on the ditch might have some meat to eat; and during his rambles he discovered the "big trees." If at all of a reflective turn of mind, the sensations of this man on making the discovery must have been very curious, for it must have seemed almost like entering a new world—a world which, judging by the trees, was inhabited by giants. If he had read "Gulliver's Travels" he might have fancied he had reached Brobdingnag—a fabulous country described by Swift, the people of which, he says, are from forty to sixty feet in height, and everything the country produces on the same gigantic proportions. Of course, no such country as this exists, but these giant trees of California being so much greater than those to be seen in any other part of the world, it would have required no great stretch of the imagination, on seeing them for the first time, to fancy that one had really got there.

The discoverer returned to camp and told about what he had seen, but he was only laughed at; everybody thought he had invented the story, and was trying the "April fool" game. Finding that he could not get anybody to believe him, the man let the matter rest, and in a week or two after, coming back from another hunting expedition, he invented a lie in order to make them believe the truth of his story about the big trees. He told them he had killed a bear in the forest, but it was so large he was unable to get it to the camp. Here was a promise of a feast of bear meat, and without any doubt or stopping to make many inquiries, off several of them from the camp started with the hunter, to bring home the dead bear. He had them now just where he wanted them, for he must be the guide, and he led them to the Mammoth Grove. They were disappointed at finding no bear, but were filled with astonishment to see such gigantic trees.

In the mouths of two or three witnesses shall every word be established, so says the Good Book; and when the party returned to camp, they confirmed the discovery of the big trees, and in a very short time their existence was believed in, not only in California but throughout America, and the civilized world, and since then thousands of persons have visited these giants of the forest—mementoes of people and times buried and forgotten in the ages of the misty past.

We will now tell you something about the size of these wonderful trees. The statements made may seem startling to you, but you need not doubt them, they are the results of actual measurement. Before proceeding further we may as well say that there are three groves of these mammoth trees in California, one each in the counties of Calaveras, Tulare, and Mariposa, but those of the first named are the largest, and the measurement of those we give you are of some in Calaveras. The grove is situated on the divide between the middle fork of the Stanislaus and Calaveras rivers, on an elevation nearly 5000 feet above sea level. In this grove there are ninety-two of these remarkable trees, varying in height from 150 to 327 feet; ten of them are at least 30 feet in diameter; 82 have a diameter varying from 15 to 30 feet. The tops of some of the more aged have been broken by the tempests and snows, the original height of which is believed to have been over 400 feet, and their diameter 40.

Several of these mighty veterans of the forest lie prostrate

on the ground, some having fallen through old age, others having been felled by the woodman's ax. The trunk of one of these, called the "Father of the Forest," has been hollowed out, and the interior is so large that a man on horseback can ride for a distance of seventy-five feet. To reach the upper side of this famous old tree, the beholder has to mount a flight of steps, nineteen in number. Another of these fallen giants, called "Hercules," is 337 feet long, and at its thickest part is twenty yards round. One of the finest trees in the grove, cut down by the woodman, was 300 feet high, and thirty yards and two feet round its base. To fell this monster took the labor of five men three weeks to accomplish. Another of these wonders, called the "Big Tree," also cut down, was 302 feet high and 96 feet round. The bark of this old giant was 18 inches thick. A house has been built over the stump of this one, the room in the inside being 24 feet across. On this old stump, and within its limits dancing parties are often held. Only fancy, several cotillions having room to dance on the stump of one tree! It seems scarcely possible to believe it, yet there is no doubt of its truth.

The above are the most famous of the members of this extraordinary plantation; the living trees are all far larger than anything of modern growth, and as they are still flourishing, there is no reason why, if left alone, they should not in time equal in size their dead companions.

The timber of these trees is very durable and beautiful and is similar in appearance to that known as redwood. Our engraving this week is intended to represent one of these giants of the Calaveras grove.

[For the Juvenile Instructor.]

Chemistry of Common Things.

PETRIFIED WOOD.

NOT only may wood be changed into coal, by some of its elements being removed, or by forming new compounds, as described in recent articles, but its elements may be replaced by others; silica, lime, and other earths that are soluble in water usually take their place. When a complete replacement takes place all the organic constituents are removed, and the result is a complete *petrification*, which varies in hardness, weight and appearance with the new element it contains. If silica is the indurating substance that replaces wood it is "silicified wood," if lime or other earth, it is called, generally, "petrified wood." Perhaps some of our young readers may not have seen any of the fine petrifications of this Territory, therefore to aid them to form some idea respecting them, one or two specimens presented to the museum by President Young will be described, they are from Weber Valley.

One of these is a section of a large tree, the bark is, to all appearance, well preserved; a knot is seen that has all the resemblance of natural wood. It is labelled as "petrified cedar," which may be incorrect, although it greatly resembles it. The structure of the interior is entirely obliterated, it is massive, hard as flint, red and cream color. It is, in fact, a mass of jasper. The second specimen appears to be part of a white pine tree, the grain perfectly represented, the bark is jasper, and, viewed from the side, shows the delicate tracery of the former tissues, having the appearance of net work. Part of this specimen is silicified, that is, it is *flint*; part of it is opalized, silica, lime and water having *replaced* that portion. There are many other specimens of petrification—jaspery wood, agatized wood, and even crystals of quartz of great beauty, taken from the middle of silicified trees.

Now, much has been said about the decay of wood that need not be repeated except in substance, *viz.*, that wood exposed to the atmosphere perishes, oxygen *burns* it away—*i. e.* oxydizes it. It is fashionable now to talk about oxygen, our daily papers talk about it, and about hydrogen, and other elements, until we begin to know something about these things. Of course we do not know much compared with what there is to be known, but what we do know is presented to us in such fascinating forms that we long to know more. Well! by oxygen we live: and yet it is the great destroyer; wood decays by reason of its destructive energies, all organized bodies perish by it!

But, here is the image of organized bodies in these petrifications. Yes! children; myriads, tens of thousands of myriads of organized entities that have lived have their effigies in petrifications! Tiny creatures, as well as the gigantic of earth's denizens may be seen and handled, to tell how they lived, what they were like, what they have done in fulfilling their part in the creation; the minutest parts of their organisms reproduced, in fac-simile, with such fidelity that not merely the "grain of the wood" is revealed, but the most delicate tissues of their bodies! But the organism has perished; the parts that acted in concert together, although they were distinct from each other, such as the bark, the sap-vessels, the leaves of plants; the skin, the blood-vessels, lungs and soft parts of animals: parts by which the functions of life were performed, without which we could not call them organized beings, these have perished. The elements which formed them have gone back into the great reservoir of life—the atmosphere; and, in the place of parts of plants, earthy matter has taken their place; in the hard parts of superior animals, in the shells of mollusks, in the stems of corals, earthy matter remains, or has been replaced by other earth.

And this is effected by simple contrivances. As the organic parts decay inorganic elements enter the parts as they pass off and occupy their place. Not by any sudden action, probably, but gradually, particle after particle; how small, how infinitely small a particle may be we know not, it matters not, but slowly, silently, surely, the fiat of Omnipotence passes upon all earthy organized matter: "Dust thou art and unto dust thou shalt return."

But the *image* remains, in some cases, as in their petrifications; carbon, hydrogen, oxygen and nitrogen have done their duty when they were residing in and part of the living organism, now they have departed, carbonic acid, water and ammonia, to be resolved into native element and perform the same duties again and again in other organisms.

So now, children, we may remember that anthracite is the carbon of wood; bituminous coal is the carbon of wood and inflammable gases condensed within it; lignite is wood that is partially changed into coal; and petrified wood is not wood at all, but, rock that resembles it!

BETH.

SUNDAY SCHOOL MEETING AT LOGAN CITY.

ON Saturday and Sunday, the 17th and 18th of last month, meetings were held at the city of Logan, in Cache county, which were attended by Presidents Brigham Young and George A. Smith, several of the Twelve, many of the local authorities, and very large congregations of the Saints of Logan and surrounding settlements.

At the close of the services on Saturday afternoon, notice was given of a meeting, to be held the following morning, of the children attending the Sunday schools in the several wards of the city. We had the privilege of being present at this meeting, and as it was of a very interesting character, we thought our friends and subscribers throughout the Territory would take pleasure in reading an account of it, which we herewith present to them.

The young folks, numbering between three and four hundred,

neatly dressed, and looking bright and beautiful as only happy children can, were seated in the bowery at about half past eight o'clock, and commenced the services by singing a hymn, their voices blending harmoniously and making sweet music, after which prayer was offered, and another hymn was sung.

The next part of the services was especially attractive, consisting of a kind of catechism, or questions on the life and death of the Redeemer, the principles of the gospel taught by Him and His followers; the birth, life and death of the Prophet of the last days—Joseph Smith, the organization of the Church of Jesus Christ of Latter-day Saints, the exodus of the Saints to the Rocky Mountains under President Young, and other things connected with Church history, to all of which correct answers were instantly given by hundreds of voices, the ages of their owners ranging from five to fifteen, evincing a knowledge of Church history and of the principles of the gospel that would have done credit to older persons. As the course pursued by the Sunday school authorities at Logan in training and instructing the children on these points has been so successful, and believing that similar instructions should be given in every Sunday school in the Territory, we, for the sake of information to those laboring in our Sunday schools, append the questions put to, and the answers given by, the children:

- Q.—Who was Jesus Christ?
A.—The Son of God.
Q.—Where was He born?
A.—In Bethlehem of Judea.
Q.—What death did He die?
A.—Crucifixion.
Q.—Where was He crucified?
A.—On Mount Calvary.
Q.—How old was He when crucified?
A.—About thirty-three.
Q.—For what purpose did He suffer death?
A.—To atone for the sins of the world.
Q.—Will His death and sufferings benefit us without doing something for ourselves?
A.—No, sir.
Q.—What then is required of us?
A.—Obedience to the principles of the gospel.
Q.—What is the first principle?
A.—Faith.
Q.—What is Faith?
A.—Firm belief.
Q.—In whom must we have faith?
A.—In God and His Only Begotten Son, Jesus Christ.
Q.—What is the second principle?
A.—Repentance.
Q.—What is Repentance?
A.—Forsaking of sin.
Q.—What is the third principle?
A.—Baptism by water.
Q.—What is the proper mode of Baptism?
A.—By immersion.
Q.—For what purpose is Baptism ordained?
A.—The remission of sins.
Q.—What is the fourth principle?
A.—Laying on of hands for the reception of the Holy Ghost.
Q.—What is the office of the Holy Ghost?
A.—To show us things past, present and to come.
Q.—Who has authority to administer these ordinances?
A.—Those who have received authority from God.
Q.—Who was the first that received this authority in our day?
A.—Joseph Smith.
Q.—Where was he born?
A.—In Vermont.
Q.—What town?

- A.—Sharon.
Q.—What county?
A.—Windsor.
Q.—In what year was he born?
A.—1805.
Q.—What month?
A.—December.
Q.—What day of the month?
A.—23d.
Q.—How old was he when he received the first revelation?
A.—fourteen years of age.
Q.—In what year did he receive the plates?
A.—1827.
Q.—What month?
A.—September.
Q.—What day of the month?
A.—22d.
Q.—From whom did he receive the plates?
A.—Moroni.
Q.—What book was translated from those plates?
A.—Book of Mormon.
Q.—Who conferred the priesthood upon Joseph Smith?
A.—John the Baptist, Peter, James and John.
Q.—How many priesthoods are there?
A.—Two.
Q.—What are they called?
A.—The Aaronic and Melchisedec.
Q.—Which priesthood was bestowed upon the Prophet first?
A.—The Aaronic.
Q.—By whom was this priesthood bestowed?
A.—John the Baptist.
Q.—Which is the greater priesthood?
A.—The Melchisedec.
Q.—Which is the lesser?
A.—The Aaronic.
Q.—In what year was the Church of Jesus Christ of Latter-day Saints organized?
A.—1830.
Q.—What month?
A.—April.
Q.—What day of the month?
A.—6th.
Q.—With how many members?
A.—Six.
Q.—What were their names?
A.—Joseph Smith, Jun., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jun., Samuel H. Smith and David Whitmer.
Q.—In what year was the Prophet Joseph and his brother Hyrum martyred?
A.—1844.
Q.—In what month?
A.—June.
Q.—What day of the month?
A.—27th.
Q.—In what State?
A.—Illinois.
Q.—In what jail?
A.—Carthage.
Q.—Who is the President of the Church of Jesus Christ of Latter-day Saints?
A.—Brigham Young.
Q.—Who are his counselors?
A.—George A. Smith and Daniel H. Wells.
Q.—Who is the President of the Twelve Apostles?
A.—Orson Hyde.
Q.—Who was president in the days of Jesus?
A.—Peter.
Q.—Who is the Bishop over the whole Church?
A.—Edward Hunter.

Q.—Who presides over this Stake of Zion?

A.—William B. Preston.

Next followed short addresses to the children from President George A. Smith and Elder George Q. Cannon, both of which we shall insert in the "JUVENILE," believing that the counsel and instruction they contain will be read with interest by our subscribers, and will be beneficial to the superintendents, teachers and scholars of Sabbath schools throughout the Territory.

(To be continued.)

A CHILD IN COURT.

THE POWER OF TRUTH.

THE following beautiful illustration of the simplicity and power of truth, is from the pen of S. A. Hammond, formerly editor of the Albany State Register. He was an eye-witness of the scene in one of the higher courts:

A little girl, nine years of age, was offered as a witness against a prisoner who was on trial for a felony committed in her father's house.

"Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath?"

"I don't know what you mean," was the simple answer.

"There, your honor," said the counsel, addressing the court, "is anything further necessary to demonstrate the validity of my objection? This witness should be rejected. She does not comprehend the nature of an oath."

"Let us see," said the judge. "Come here, my daughter."

Assured by the kind manner and tone of the judge, the child stepped toward him, and looked confidently in his face, with a calm, clear eye, and in a manner so artless and frank, that it went straight to the heart.

"Did you ever take an oath?" inquired the judge. The child stepped back with a look of horror, and the blood mantled in a blush all over her face and neck, as she answered:

"No, sir."

She thought he intended to inquire if she had ever blasphemed.

"I don't mean that," said the judge, who saw her mistake; "I mean, were you ever a witness before?"

"No, sir; I never was in court before!" was the answer.

He handed her an open Bible.

"Do you know that book, my daughter?"

She looked at it, and answered,

"Yes, sir; it is the Bible."

"Do you read it?" he asked.

"Yes, sir; every evening."

"Can you tell us what the Bible is?" inquired the judge.

"It is the Word of the great God," she answered.

"Well, place your hand upon this Bible, and listen to what I say," he repeated slowly and solemnly the oath usually administered to witnesses.

"Now," said the judge, "you are sworn as a witness; will you tell me what will become of you, if you do not tell the truth?"

"I shall be shut up in States Prison," answered the child.

"Anything else?" asked the judge.

"I shall never go to heaven," she replied.

"How do you know this?" asked the judge.

The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction, "Thou shalt not bear false witness against thy neighbor."

"Has any one talked to you about your being a witness in court against this man?" inquired the judge.

"Yes, sir," she replied. "My mother heard that they

wanted me to be a witness, and last night she called me to tell her the Ten Commandments, and then we kneeled down together, and she prayed that I might understand how wicked it was to bear false witness against thy neighbor, and that God would help me, a little child, to tell the truth as it was before Him. And when I came up here with my father, she kissed me and told me to remember the ninth commandment, and that God would hear every word that I said."

"Do you believe this?" asked the judge, while a tear glistened in his eye, and his lips quivered with emotion.

"Yes, sir," said the child, with a voice and manner that showed her conviction of truth was perfect.

"God bless you, my child," said the judge, "you have a good mother. This witness is competent," he continued. "Were I on trial for my life, and innocent of the charge against me, I would pray to God for such a witness as this. Let her be examined."

Selected.

Selected Poetry.

THE FOUR LITTLE GIRLS.

A SCHOOL PIECE.

First Girl.

I'm a little country lassie,
I can iron, churn and bake,
Wash the dishes, feed the poultry,
Mix a famous Johnny-cake;
Ride the horses down to water,
Drive the cows to pastures green—
I would not exchange my station,
For the throne of England's queen.

Second Girl.

Mother calls me little student;
I can cipher, read and spell,
Draw a map or bound a country,
And in "mental" I excel.
I shall climb the hill of knowledge,
To its very top will go;
Then success will crown my efforts,
Teacher says, and an't it so?

Third Girl.

I'm my mother's little helper,
And am happy all day long;
I can bring dear papa's slippers;
Sing the baby's cradle song;
Rock him till the angels whisper,
Make him smile from dreamland shore;
Run a thousand ways for mother—
Can a little girl do more?

Fourth Girl—very small.

I'm my mamma's little darling;
Don't you find I's fresh and sweet,
With these roses at my shoulders,
And my muslin dress so neat?
Mamma made it dust on purpose
'Cause I's going to speak to you.
It is lovely, don't you find so?
Wish 'twas yours? I sink you do.

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